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ABSTRACT

This model provides recommendations for possible interventions by women consultants working with feminist organizations. The issues, although discussed in this context, are considered to have implications for any consultant to a group which operates from a strong ideological basis. Eight characteristics of feminist organizations that are relevant to consultation are enumerated and discussed: (1) the organizations commitment to ideology may make entry difficult; (2) goals tend to be vague and grandiose and resources small; (3) emphasis focuses on egalitarian leadership and opposition to hierarchical structure; (4) the organization is attentive to interpersonal processes and accepting of emotional expression; (5) a sense of support/community is a major factor in joining the organization; (6) commitment for principles, not money, is the cause for involvement; (7) deviation from principles may be heretical and reaction toward deviants may be highly charged; and (8) ambivalence about relating to outside institutions exists. For each characteristic, implications for consultants are considered. An appended chart summarizes each point in an outline form. (Author/NRB)

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WOMEN CONSULTING WITH WOMEN:

FEMINIST IDEOLOGY AND ORGANIZATIONAL STRUCTURE AND PROCESS

Presented at:

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August 1981

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WOMEN CONSULTING WITH WOMEN:
FEMINIST IDEOLOGY AND ORGANIZATIONAL STRUCTURE AND PROCESS

My first question for this paper was, "Is it different to do consulting with a feminist organization?" My answer was "yes", but in struggling with this answer I decided that a more fruitful question was "what are the issues in consulting to ideologically based organizations of whatever kind?" So, although I will focus my remarks on issues which women consultants may face in working with feminist organizations, I believe these issues are broader and have implications for any consultant to a group which operates from a strong idoleogical basis.

The term "ideology" is troublesome. There is a saying "I have a social philosophy, you have political opinions, and they have an ideology." The implicit meaning of ideology in this saying corresponds to the definition used by Talcott Parsons (1959), "deviations from scientific objectivity." Our current understanding of the philosophy of science, however, makes it clear that science itself can be viewed as a particular idiology rather than a stance that completely transcends belief. I prefer Geertz's (1973) analysis, "Whatever else ideologies may be, projections of unacknowledged fears, disguises for ulterior motives, expressions of group solidarity, they are most distinctively maps of problematic social reality and matrices for the creation of collective conscience. Whether in any particular case, the map is accurate or the conscience credible is a separate question...".

For the purpose of this paper, I will not argue the appropriateness of feminist ideology as opposed to any other world view, but merely delineate some of its underlying assumptions and their implications for a consultant.

The appended chart summarizes the points made in the paper. As you can see, the first column lists a number of characteristics of feminist groups relevant to consultants. This description is drawn from my own experience and papers by Copper et al (1974), Freeman (1975), Kantor (1975), Mulgrew et al (1979), and Waugh (1981). The emphasis on problems does not reflect insensitivity to the strengths of feminist organizations but the fact that consultation is generally requested around problem areas.

My recommendations for possible interventions are quite personal, growing from my particular style of consultation. I have, however, reviewed these recommendations with colleagues who have also worked with feminist groups. Please consider them not as definitive solutions but as data from one consultant's experience and as a stimulus for developing your own intervensions.

1. THE ORGANIZATION'S STRONG COMMITMENT TO IDEOLOGY MAY MAKE ENTRY DIFFICULT.

Typically, ideologically oriented organizations prefer a consultant who shares their value system. Often this preference becomes a major issue in consultant selection. I do not believe

a consultant must be totally committed to the organization's ideology, but she or he must be interested in its point of view and attempt to understand how it might affect the organization. Ignoring idological components of an organization will trivialize any consultation and eliminate information which may be important in determining an intervention.

Groups which are very committed to a particular philosophy may view any critique as a betrayal of ideals. This is one of the reasons why ideological organizations may be reluctant to evaluate their activities. Members may be reluctant to discuss problems with an outsider or be defensive about potential criticism.

Waugh (1981) has described a spectrum of feminist organizations. On the more ideological end are protest organizatons which are autonomous of larger organizations and seek to change society or individuals through political pressure, not to provide them with regular services. Their intent is to remain autonomous and their typical strategies are confrontive. On the least ideological end are organizations which function as work groups of larger, more traditional organizations. They receive all or most of their funding from that more traditional organization, and their intent is to reform through provision of needed services which the traditional organization does not provide. The goal here is gradual reform of the larger institutions in which it is imbedded. There have been a number of women's centers which have been "picked up" by a university, moving over time from one end of the continum to the other.

It is important for the consultant to know to which kind of group s/he is consulting. It is my experience that few protest organizations seek consultation. Often the precipitating reason for employing a consultant has to do with difficulties in making a transition from a protest group to an effective work group. In such cases, the consultant may not only need to help with structural changes related to the transition, but with grief at giving up (at least partly) the social movement stance.

Entry into an organization can be difficult in any consultee relationship, but can be particularly difficult in organizations that have a strong ideological basis. Although I think his point holds equally well for consultants, Patton (1980) was writing about program evaluators when he suggested that the outside evaluator should maintain both rapport and neutrality with organization members. He defines "rapport" as the stance vis a vis the person being interviewed and neutrality as the "stance vis a vis the content of what that person says". (p 231) As a consultant, one must simultaneously communicate adherance to the organizations's IDEALS and a critical stance toward the STRATEGIES for getting there. Suggesting interventions that require a change in ideology is generally futile. It is more effective to concentrate on making changes in the structural sphere. Interventions have a greater likelihood of being accepted and used if they clarify and integrate structure in the service of the ideology.

It is important to create a climate in which the staff have "permission" to criticize without feeling they are betraying

their group. Thus, a consultant must be particularly sensitive to phrasing of questions. You might stress that clear communication of both strengths and weaknesses are needed in order to improve the present program and to yield information for others who would like to replicate the program elsewhere.

2. GOALS TEND TO BE VAGUE AND GRANDIOSE, AND RESOURCES SMALL

A consultant to a feminist group may need to assist group members in making a realistic assessment of which goals the organization can accomplish. Excessive expectations lead to disappointment and anger when they are not met. In a goal setting exercise, one member of a group I worked with wrote "change the world". This provoked nervous laughter from the rest of the staff because it struck too close to the group fantasy. At the same time, this group had a budget of less than $100,000 and a staff of 10. It is not surprising that they all felt overworked and frustrated. In an even more graphic example, Waugh (1981) describes a feminist organization which stated its official purpose as "to actively work toward the freeing of all peoples from oppression resulting from their race, sex, beliefs". At the time, the group had no staff and no budget. These are just two of many illustrations that could be given of the kinds of goals which ideological groups tend to develop.

A consultant needs to assist the organization set instrumental goals and/or objectives which are within reach without forfeiting the organization's larger vision. Yet, ideological organizations may resist such interventions for two reasons. First, they do not resonate to the kind of narrow, bureaucratiac or trivial goals that too often characterize more traditional groups. Second, confronting the disparity between the group's goals and its resources can produce anger and despair. An analysis of obstacles and resources for reaching goals can be a useful exercise for an organization, particularly when followed by a reassessment of its goals and objectives in terms of what is achievable. It is useful to look at what actually had been acomplished in the past with similar resources, as the idea of what is "achievable" may also tend to be grandiose.

Another problem which can arise from large and/or unclear goals is that they make it difficult to exclude anything or set priorities. In such situations, overwork may become a substitute for organizing, focusing and coordinating activities. The result is seldom more than a feeling of martydom and classic burnout.

3. EMPHASIS ON EGALITARIAN LEADERSHIP AND OPPOSITION TO HIERARCHICAL STRUCTURE

In particular, the younger, more radical feminists have made a point of eschewing structure and damning traditional leadership models. Consultants in more traditional organizations often have to work to increase the flexibility of organizational structure. Consultants working with feminist organizations face a different challenge: to increase the ability to regulate activities smoothly and effectively without falling back into traditional hierarchical structures.

Women have experienced the terrible sense of alienation and powerlessness which results when authority becomes concentrated in the hand of a few. The lack of structure in many feminist groups should not be interpreted characterlogically, but as an indication of the dissatisfaction with traditional models and the attempt to develop new ones. I believe a consultant must first validate the feminists' experience that these earlier models were NOT emotionally satisfying even in cases where structurally efficient.

Feminists are concerned with assuring that power is shared. The consultant can help them clarify the relation of power to organizational structure and regulation by dealing with such questions as: Can a sense of empowerment be maintained if authority to coordinate activities is delegated? How can we develop sufficient trust to allow action without having to justify every minor decision to the group and still guard against misuse of power? What kinds of mechanisms are there to support those who may need help in building the skills necessary to carry out the tasks they are assigned. If traditional supervision is not provided, what alternatives can be developed? What mechanisms are there to assure assignments are carried through and follow up done?

Joreen's classic article on "The Tyranny of Structurelessness" (1973) points out that LACK of structure as well as excessive structure can limit freedom and creativity. Structure, in itself, does not necessarily make an organization more conservative. It can actually be used to protect the organization from moving away from its principles. For example, in her in-depth study of Women's Liberation Movement organizations, Freeman (1975) found that it was the more organized, older organizations of the movement that showed less transformation in a conservative direction over time.

Rather than imposing a particular "ideal" structure on an organization, the consultant needs to assist the group to determine its current needs and goals and develop the best structure for achieving those. Insistence on total participation in all decisions virtually requires the group be kept small. Thus if a group wants to grow in size, it may need to make some changes in its decision making structure. Although a very casual structure can be effective in accomplishing a specific task, this model does not work well if there are a number of tasks which must be closely coordinated. If one of the organization's goals

may obscure the ways structural aspects of the organization contribute to conflicts that may be played out by specific group members. For example, one alternative human service agency with which I worked had spent a great deal of time and money on a clinical consultant who focused on the interpersonal difficulties between the director and her deputy. Although they felt they had more insight into their interpersonal dynamics, the conflicts continued until, as part of a review of their organizational objectives, the director and her deputy discovered that their priorities were almost mirror opposites. Their conflict actually centered about whether the agency would continue to focus on direct services or shift its resources to the education and training of other agencies. It may seem odd, but the staff had never dealt with these conflicts directly and their goal statement was so global that each staff member was able to project into it her particular bias. Resources were limited, but the generality of goals meant that hard choices about priorities were avoided. The attention to the interpersonal conflicts of the director and her deputy kept the group from examining the major structural problems.

As a family might have an "identified patient" who plays out the problems of the family unit, an organization might focus on a particularly "difficult" member and ignore the larger systemic issues. A consultant can often find clues to organizational conflicts by careful attention to interpersonal disputes.

4. THE ORGANIZATION IS MORE ATTENTIVE TO INTERPERSONAL PROCESSES AND MORE ACCEPTING OF EMOTIONAL EXPRESSION.

Initially gaining trust with a feminist group may require more effort by a consultant, however once trust is established, the group members are often much more candid than members of more traditional groups. It generally takes a good deal of time and skill to get consulting clients such as government bureaucrats or academics to open up. The interaction seldom becomes deeply personal. I have found the emotional tone of feminist as well as other counter-culture groups markedly different. The trick is not to get them to open up, but sometimes to shut up, not to get them in touch with their deeper processes but to calm down those deeper processes enough to focus on task. Tears have been quite common when I have worked with feminist groups, but rare when working with more traditional groups. This cannot be dismissed as a matter of gender, because women in more traditional groups are as unlikely to cry as the men. Rather, I suspect this is a sign that the degree of commitment to the organization is so great it taps very deep feelings, and an indication that the level of trust and support is such that the women feel they are able to reveal their feelings.

The general level of emotionality in these organizations seems to be much higher than in more traditional ones. The acceptance of feelings can be very healthy but can cause problems when an organizational group member habitutally uses "emotional problems" as a way of getting out of work. The difference between acceptance of feelings and indulgence of them must be examined.

The openness of emotional expression can be both exhilarating to the consultant and, if she is not prepared for it, a bit disconserting. Because I am working as an organizational consultant, not a clinician, my approach has been to validate the feelings that the tears represent and then to continue with the consultation rather than get pulled into focusing on the individual. Along with many feminist groups, I have learned that people can have feelings and work at the same time. It may be perfectly all right for someone to run a printing press and cry softly at the same time.

The major difficulty of the emphasis on process is that it may prempt task oriented activities to such an extent that tasks are hindered. Waugh (1980) describes a case in which the "soul searching" meetings of staff slowly expanded until they were taking up the majority of the work time for part time staff. Whereas traditional organizations may overemphasize task at the cost of attention to process, feminist organizations may be vulnerable to the opposite tendency. The consultant can assist the group find its most appropriate balance of task and process. She should determine which process issues are affecting the task and concentrate on those. The goal is not to have a group with no problems in its process but to work with those that are actually impeding task accomplishment.

Attention to interpersonal process may be helpful in creating a sensitive and responsive work environment. But, it

is to develop new structures of leadership and management, then time to examine and assess their effectiveness and appropriateness needs to be built in on an ongoing basis. In such cases, problems should be expected and greeted as feedback about a noble experiment. Experimentation can't take place when no failure is allowed.

Because feminist groups tend to perceive traditional leadership styles as authoritarian, this sometimes means that women who are assertive in assuming leadership get attacked as non-feminist. In such cases, women may become hesitant to volunteer or to take charge for fear of being seen as power hungry or wanting to be a star. If a consultant finds this happening, she might want to help the organization look at the incentives it offers for competence. How can the group learn to support each other's strengths and achievements without attempting to tear them down? A consultant to an ideological organization needs to keep in mind that determining who will do what task may be done in a different manner than in more traditional work groups. For example, in a business concern, cost effectiveness is generally the primary factor in decision making. But, in an ideological organization, other factors may be more important, even if it is a money making operation. Hampton-Turner (1977) provides an example in his description of the Delancy Street Foundation. Although it runs a popular San Francisco restaurant, concern about the efficiency and quality of its cuisine takes second place to its concern about the rehabilitation of the drug addicts and ex-offenders who staff the restaurant. Thus, their best cook or most efficient waitor may be pulled off the job for what might seem like a very minor infringement of rules or merely to give an opportunity to a less skilled, but eager resident.

Some feminist organizations regularly rotate tasks because of ideological reasons even if some short run efficiency is lost. A consultant used to working with more traditional organizations may be shocked at the "inefficient" manner in which things are run, and may need to probe for the philosophical reasons for various actions which may seem irrational. In this way, the consultant can be useful in helping the organization clarify the trade off's in such arrangements. What are the costs of a particular ideological arrangement in terms of the losses in efficiency? If the organization reorganizes to become more efficient, will the underlying spirit, incentives to membership and purpose of the organization be lost? It is important to remember that short term efficiency and long term effectiveness may be quite different. Any evaluation of an ideolgical organization needs to take such factors into account.

5. THE SENSE OF SUPPORT/COMMUNITY IS A MAJOR FACTOR FOR JOINING THE ORGANIZATION.

Members of ideological organizations join not only because of their commitment to a purpose, but out of a sense of solidarity and community with others. (Zald and Ash 1966) Furthermore, "the process of collective participation in decision, the process of intimate communication with others, the process of creating a new kind of living space, the process of engaging in interesting work" would merely be MEANS of accomplishing the major task in a traditional organization. Yet, as Kanter and Zurcher (1973) point out, in social movement organizations they becomes ENDS in themselves. The consultant to a feminist group can assist members make what are often implicit goals more explicit. For example, if intimate communication with others is important, then the physical and psychological space for such communication needs to be created. If activities focus too narrowly on the material or direct service tasks of the ideological groups, these nurturing, renewing activities may get neglected. By stating them as goals in themselves, they gain more legitimacy.

The expectations that members have of a feminist organization is often overwhelming. It is not only supposed to accomplish grandiose tasks, but do so in a way that all workers feel supported and disagreements never occur. It is generally too much to ask of what is generally a young, inexperienced, under-resourced organization that it not show any of the weaknesses of more traditional organizations.

The expectation of support and the sense of sisterhood sometimes means that there are no means of debating or definitively resolving specific conflicts since such disagreements are not supposed to occur. Thus, conflict is often repressed or emerges with great intensity in personal attacks or ostracism.

Sometimes members try to use the organization to meet all their social as well as professional and service needs. More realistic expectations about what the organization can and can not do may keep the member from depression and anger when unrealistic expectations are not fulfilled. Thus, ironically, a healthier commitment to the organization may actually involve a pulling back and developing other outlets.

The consultant needs to make legitimate constructive means of expressing disagreement and surfacing problems. Structuring sessions to review goals, objectives and priorities, and to discuss the progress of various strategies to meet objectives means that attention stays focused on the task, not personalities. This method can also mobilize group resources to help solve problems before they become overwhelming or to support members who are having difficulty doing their task.

6. COMMITMENT TO PRINCIPLES, NOT MONEY, "SHOULD BE" THE CAUSE FOR INVOLVEMENT WITH THE ORGANIZATION.

Money is a particularly difficult topic in most ideological organizations. People are expected to participate because of their commitment to the cause, not for filthy lucre. Since resources are typically scarce, salaries tend to be low. In opposition to the large differential in salaries paid to executives and lower level staff in traditional organizations, ideological organizations tend to have much less differentiation in their pay levels. In some cases all staff members receive the same salary.

The philosophical commitment to equality makes setting differential salaries a highly charged and difficult task. Pressures to move to more traditional salary scales tend to develop over time. Staff may struggle on the edge of poverty, feel resentful and guilty about the resentment yet be unable to talk about the issue. Since the more experienced and competent staff tend to have more options for outside employment, this brain drain typically results in the loss of the organization's most competent staff.

A consultant should assist the organization set up a system in which financial records are accurate and public and available in a timely manner. Such information can reduce rumors and assist in planning. A consultant may not be able to increase resources so higher salaries can be paid. But at least she can help the group confront the problem and, perhaps, set up incentives like flexible hours, sharing of child care, ability to participate in special programs or training, etc. which can, in some way, compensate for low salaries. It is important to develop a climate in which money is not a taboo subject.

The consultant herself must be very clear aobut her own financial arrangements with feminist organizations. If she should agree to work at a reduced fee or no fee, she should be sure about her own motives and what she can gain from the collaboration so she does not feel resentful later. As in any consulting arrangement, the consulting agreement should be in writing, even if no money changes hands. Any modifications should also be formalized by writing them down. If a formal contract seems inappropriate, an informal but specific letter can suffice.

7. DEVIATION FROM PRINCIPLES MAY BE SEEN AS HERESY AND REACTION TOWARD DEVIANTS MAY BE HIGHLY CHARGED.

When the intensity of commitment is high, perceived deviation from the principles may be seen as heresy and the reaction toward deviation highly charged. It might take an outsider days to delineate the subtle differences in viewpoint among individuals who are ripping each other apart rather than attacking a common enemy or working toward common goals. Differences in values can be considered pragmatically or moralistically. In the former case, the question about an action is "Is it successful or not?". In the later, the question becomes, "Is it right or wrong?".

When querying a group of managers and administrators drawn from traditional organizations, Watson and Ryan (1959) found no difference between men and women managers in value orientation; both groups tended to be pragmatic. Almost by definition, however, the value orientation of feminist and other ideological groups is moralistic. Actions which, in a more bureaucratic organization might be seen as "irritating" or "stupid" or "incompetent" may, in an ideological group, be perceived as "terrible", almost "evil". In feminist groups a common response to an action which someone doesn't like is "how can you call yourself a feminist and yet do X?". Certainly, an overriding set of principles is important to provide a context for assessing actions, but it has been my experience that there is a danger of overgeneralizing moral indignation to almost any act one doesn't like, not just those that actually threaten the underlying principles of the group.

The article, "Trashing in the Woman's Movement", written under the pseudonym Joreen, provides a powerful and poignant description of this process. The pain in the trashing process can be enormous. One woman I interviewed volunteered that this was a more devastating experience than the stillbirth of her firstborn child. Waugh (1981) reports an incident in which a woman who was airlifted under gunfire describes the emotional attack of her colleagues as even more shattering than this physical assault. Such personal attacks may be particularly traumatic for feminists because they place a great deal of importance on the sense of sisterhood. A primary motive for participation in a feminist group seems to be the opportunity to be part of a warm and caring community. The cost of a mis-step may not only produce a sense of incompetence but, in addition, anxiety about betraying one's principles and the loss of one's support community.

A consultant might help individuals see that their deviance may be symptom of a larger organizational conflict. She might also help group members differentiate when mistakes or differences are actually indications of moral dilemmas and when they are merely differences in the way to do things.

8. THERE IS AMBIVALENCE ABOUT RELATING TO OUTSIDE INSTITUTIONS.

An ideological organization may view its purpose as attempting to influence more traditional, outside groups or providing a separate alternative community in which to withdraw from more traditional institutions or as a mixture of both. In any case, the management of the boundary between the ideological organization and the larger environment is often an issue. Waugh (1981) describes a feminist organization working to better the position of women within traditional Churches. Although the ostensible goal was social change, many of the women felt so alienated from their own denominations, they spent little of their time attempting to communicate with these outside groups, but rather concentrated on developing their own alternative feminist community with its own distinctive vocablulary, mores and dress. The director, desperately seeking funds for the group, finally got an appointment with the head of a major private foundation. When she went to the local thift store and bought a skirt for sixty cents to wear to the corporate headquarters, the other women in the group were irate and took this an an indication she had betrayed the revolution. She was caught between the values of two cultures.

It is typically the leaders of ideological organizations who are required to deal with outside groups. As leaders they must personify the highest levels of ideological purity, in fact, this often becomes a criterion for leadership. Yet, to be effective in dealing with more traditional organizations, a leader must be able to communicate with and be at least minimally acceptable to these outside groups. It is very difficult to do these things simultaneouly. The leader may be viewed as "too far out" by more traditional groups and as "selling out" by her own group. Those who work at the boundaries of the organization who are especially vulnerable to attack from both inside and outside the organization and may need particular support from a consultant.

Boundaries within the organization may also be blurred. In reaction against hierarchical structures, members may attempt to share responsibilities and/or rotate tasks. Although such innovations may make jobs more rewarding and less repetitious, they may be inefficient for task accomplishment, and preclude the recognition of individual skills or the kind of differentiation and concentration of effort necessary for creativity. Coordination among tasks, individuals, and sub-groups can also be troublesome when boundaries are vague.

A major task of a consultant to feminist organizations may be to assist the group with its boundary issues. Skill in dealing with the boundary is often a matter of survival since an ideological group must obtain financial support through its interaction with the larger society. The consultant may aid the organizational staff to state their case in such a way that they can be understood by those outside. Isolated groups have a way of evolving their own jargon and language to the point where it becomes increasingly difficult to communicate with those outside. My experiences in a research project at Synanon suggest problems

can arise when a group isolates itself too effectvely from the community at large. Healthy dialogue with the outside can keep an ideological group from becoming a "cult". A consultant can help keep this dialogue active, serving as a translator, not only from the ideolgical organization to the larger environment, but helping the ideological group understand some of the motives and actions of those outside. Although much of the suspicion of ideological groups toward outside institutions is warranted, at times this suspicion can destroy the possibility of mutually beneficial alliances. A consultant can help the group sort out what are the realistic threats of the outside groups and what might be gained from interaction with such groups.

Feminists are not part of the "old boys" networks which provide not only access to funds but to information. Marginal groups are faced with the contradiction of wanting access to these resources and ambivalence about "collaborating with the enemy". A consultant might be able to assist the group sort out the costs and benefits of establishing liasons with outside groups and strategies for doing so. Another strategy is to create networks among ideological groups, trying to work together rather than competing for resources.

By definition, the consultant works at the boundary. She is IN but not OF the organization. Although this is an issue in any consultation process, it may be particularly problematic when working with ideological groups. A woman working with feminist groups is almost invariably asked to work for a fraction of her usual fee because of her commitment to the cause. Although she may be hired for a particular amount of time, there is often pressure not only to put in more time but to do additional tasks which were not originally part of the contract. For example, one of my colleagues who was hired to work on an evaluation project was asked to call a board member and persuade her to become the chair. My point is that the consultant to an ideological group must be particularly clear about her limits and role and such matters should be discussed as much as possible before such issues arise.

One more comment about boundaries: consultation itself is a role at the boundary, not the mainstream of psychology. Since the status of a professional group is largely influenced by the group it serves, those who consult to ideological organizations in general, and feminist ones in particular, will find such work does not bring the status or financial rewards that come with consultation to large corporations or major govenment agencies. On the other hand, the excitement of working with groups who are making an important social contribution and which are experimenting with new forms of organization structure and process has its own satisfactions and rewards and if you take up this challenge, I guarantee you will learn a great deal about the consulting process and yourself.

WOMEN CONSULTING WITH WOMEN: FEMINIST IDEOLOGY, ORGANIZATIONAL STRUCTURE AND PROCESS

American Psychological Association Convention
Los Angeles, California
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SOME CHARACTERISTICS OF FEMINIST ORGANIZATIONS RELEVANT TO CONSULTATION	IMPLICATIONS FOR CONSULTANTS
1. The organization's strong commitment to ideology may make entry difficult.	1. Communicate understanding for and interest in ideology, also rapport vis a vis people and neutrality vis a vis the content of what people say or do. Develop a climate in which support of goals is conguent with a critical stance toward strategies for reaching the goals, a climate of self-reflection. Interventions are more likely to be accepted and used if they clarify structure in the service of ideology rather than attempt to change ideology.
2. Goals tend to be vague and grandiose and resourses small. A. difficult to set priorities. B. intermediate level tasks may be non-existent. C. members are frustrated when goals aren't met. D. demands about what the organization "should" provide are excessive.	2. Help maintain the vision while setting more realistic benchmarks for achieving goals. Explore resources other than money: personal and technical skills, contacts, additional services or training possibilities. Help examine tasks in relation to resources and prior accomplishments using similar resources, i.e. the idea of what's "feasible" may also be grandiose. Set priorities when everything can't be done. Validate important work that is done, even if it does not change the world.

3. Emphasis on egalitarian leadership and oppostion to hierarchical structures are common.

A. co-ordination among tasks becomes difficult.
B. may create tyranny of structurelessness.
C. women who do take on responsibilities may get attacked as power hungry.
D. tasks may be assigned on basis other than competency.

4. The organization is more attentive to interpersonal processes and more accepting of emotional expression.

A. Large amounts of time spent on process may detract from tasks.
B. The focus on personalities and interpersonal conflict can obscure the fact that the conflict may reflect organizational not merely personal issues.

5. The sense of support & community is a major factor for joining the organization - commitment to group solidarity.

A. the expectations of emotional support may be unrealistic.
B. since support/love is so important, anger/criticism is not appropriate thus is repressed or comes out with great intensity as "trashing".
C. when conflict does emerge, it can be devastating.

3. If experimentation with organizational structures is a goal, make it overt and set times to examine the "experiment's" progress.

Help establish or improve incentives for women to take on responsibilites and to perform well. These may or may not be financial.

Clarify the basis on which tasks are assigned: (efficiency/effectiveness, opportunities for growth, reward for services?).

4. Help the organization examine its balance of task and process activities.

Look at what organizational conflicts, issues are indicated by interpersonal conflicts. Don't just look at the "sick person" but at the entire system.

Distinguish process issues which are actually impeding task accomplishment from those which are not and concentrate on the former.

5. Allocate time/resources for informal organization goals to be met.

Allow/construct means of expressing conflict in ways that are not personally devestating. For example, practice describing conflicts in terms of having different goals or disagreeing about strategies for meeting goals, rather than accusing the other of "betrayal".

Examine expectations to determine if they are realistic.

6. Commitment to principles, not money, "should be" the cause for involvement with the organization.
   A. unequal salaries, unequal skill, unequal commitment are sources of tension.
   B. underpaid staff may be quite poor and feel resentful and guilty for the resentment
   C. difficult to talk frankly about money.

7. Deviation from principles may be seen as heresy and reaction toward deviants may be highly charged.

8. There is ambivalence about relating to outside institutions.
   A. need resources of outside groups/ want validation of outside groups/ want to influence outside groups but fear co-optation.
   B. there may be no specific position with the task of relating to the outside.
   C. staff who do deal with outside groups are under particular stress.
   D. closing the system to the outside leads to entropy, the group feeds on itself, becoming increasingly isolated and doctrinaire.

6. The consultant must set clear limits on her/his time and role and help staff members to do the same.

Encourage the organization to establish clear, timely and public financial records.

Create a climate where rewards/resources (these are not just money) can be discussed. The implications of paying women staff at a much lower salary level than comparable positions should be confronted.

7 . The particular "deviant" may be a symptom of a larger organizational conflict.

Help the organization differentiate when mistakes/differences are actual moral conflicts and when they are not.

8. Assist the organization analyze the larger force field in which it operates, including designating specific people to work with outside groups.

Provide support to staff who work on the boundaries of the organization.

Help organization develop ways of communicating with the outside environment without losing the group's integrity. Translate jargon and eliminate streotypes on both sides.

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